

hasteaest to these (waters); do thou
 pour forth
 upon us (wealth), comprising various
 treasures and
 gold; may we be (able) to live in the
 worlds.

39. ^low, IXDU, who art the winner of
 cattle,
 wealth, and gold, the fructifier, placed
 upon the
 waters; thou, SOMA, art a hero,
 omniscient; thee
 these sages approach with praise.

40. The wave of the sweet-
 flavoured (*Somd*)
 excites voices (of praise); clothed in
 water the
 mighty one plunges (into the pitcher):
 the king
 whose chariot is the filter mounts for the
 conflict,
 and, armed with a thousand weapons,
 wins ample
 sustenance (for us).

41. The all-pervading (*Soma*) excites
 both day
 and night all praises easily borne,
 productive of
 prosperity; LSDU, when drunk, solicit
 IXDRA (to
 give) us food productive of progeny
 and riches
 filling our homes.²

42. At the beginning of the day
 the green-
 tinted delightful exhilarating (*Somci*) is
 recognized
 by the intelligence (of the praisers) and
 by their
 praises; approaching the two men³ he
 passes in
 the midst (of heaven and earth,
 bestowing) upon

¹ S;ima Veda, II. 3. 2. 1. 1.

'• Sayana explains *asitapastyatii* as *vyuhtagriham*, as if from root *as*, to pervade : the word probably means "having horses in the home (or, stable)," *.«. " wealth consisting of horses*"

³ *i.e.* the praiser and the worshipper, or secular and sacred people